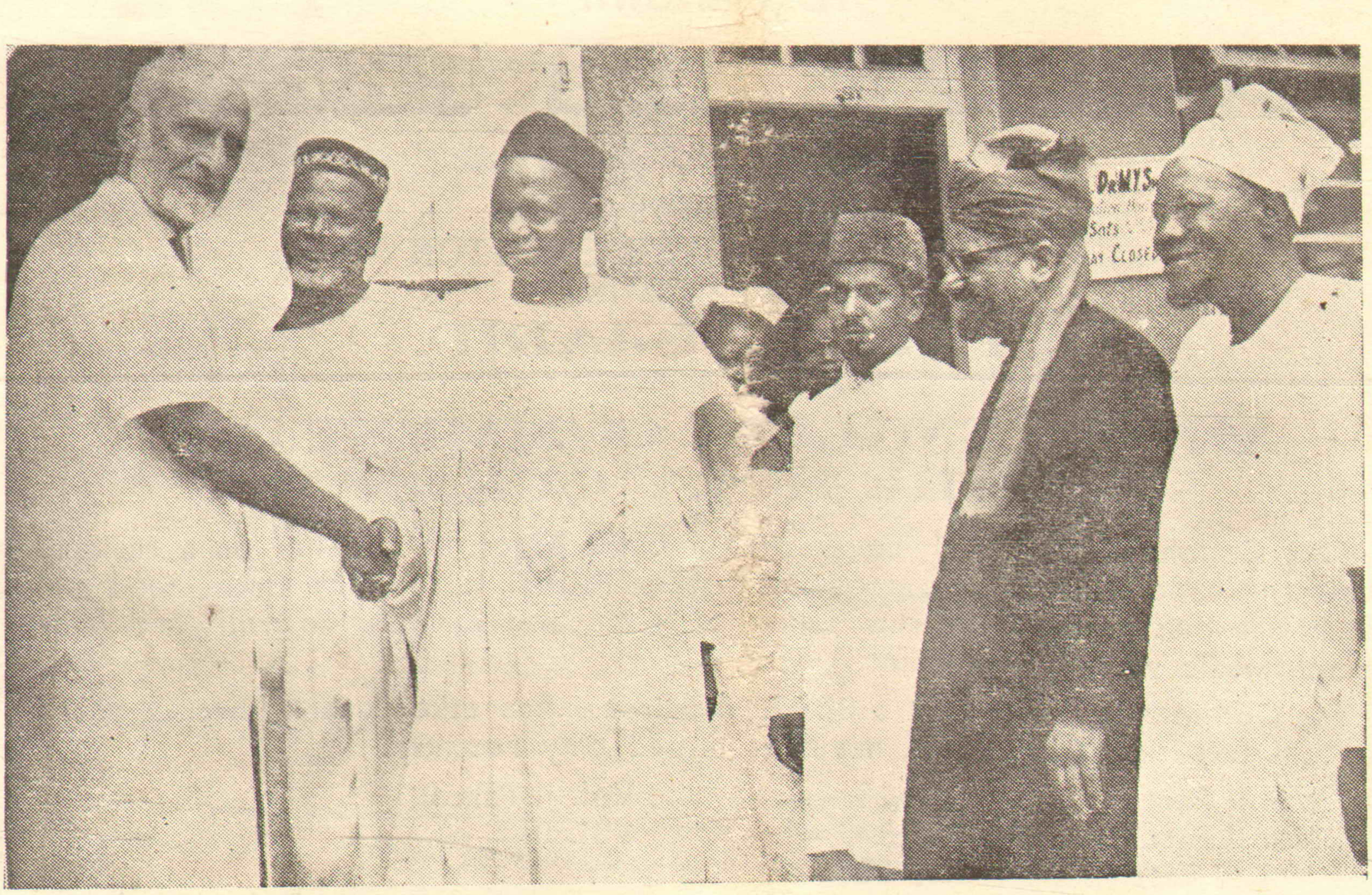
Regd. No. L 7676

The TAHRIK-i-JADID

Ihsan 1347—June 1968

Digitized by Khilafat Library Rabwah

Lt-Col Dr. M.Y. Shah is seen welcoming Hon Alhaj Aminu Kano, Federal Commissioner for Communications, Nigeria.
Having gone round the Ahmadiyya Dispensary, Hon Aminu Kano wrote in the Visitors' Book "Wonderful work for humanity and peace".



کرنل ڈاکٹر محمد یوسف شاہ صاحب آنریبل الحاجی امینو کانو کو خوش آمدید کہہ رہے ہیں - مکرم الحاجی صاحب نائیجریا کے رسل و رسائل کے فیڈرل کمشنر ہیں - آپ نے احمدیہ ڈسپنسری کا معائنہ کرنے کے بعد فرمایا "انسانیت اور امن کے لئے شاندار کام ہو رہا ہے"

THE HOLY QURAN

WITH ENGLISH TRANSLATION

(New Edition 1967)

Translated by Late Maulavi Sher Ali and revised by a board of Arabic scholars under the auspices of Hazrat Mirza Bashiruddin Mahmud Ahmad, Second Successor of the Promised Messiah.

This translation is the same as given in the volume containing the commentary of the Holy Quran and as such is firmly based on a sound knowledge of the Arabic language. It will serve the purpose of those readers who without going into details want to have a general view of the Quranic issues.

This volume also includes the relevant portions of the Introduction to the Study of the Holy Quran.

Pages 818 **(Size $8\frac{1}{2} \times 6\frac{1}{4}$")**

The Oriental & Religious Publishing Corporation Ltd.,
Rabwah, W. Pakistan.

SEND YOUR PRINTING JOB

To your own

Digitized by Khilafat Library Rabwah

NUSRAT ART PRESS

RABWAH,

WHICH PRINTS THE

TITLE & ENGLISH SECTION

OF THIS MAGAZINE

TAHRIK-I-JADID.

A NEW ENGLISH COMMENTARY ON THE HOLY QURAN

This Commentary, which covers about 3000 pages, establishes on a rational basis the superiority of Islam over all other Faiths. It supplies a real need and all those interested in the study of Comparative Religion will find this encyclopædic work very useful.

The Commentary, work of a Board of Editors, has taken nearly twenty years to complete. Its last volume has been issued only recently.

Vol. I Part I	Rs. 25. —	Vol. II Part II	Rs. 30. —
Vol I Part II	Rs. 30. —	Vol. III	Rs. 20. —
Vol II Part I	Rs. 20. —		

The Oriental & Religious Publishing Co., Ltd., Rabwah.

بسم الله الرحمن الرحيم

THE Tahrik-i-Jadid

Digitized by Khilafat Library Rabwah

MONTHLY

JOURNAL OF THE

TAHRIK-I-JADID ANJUMAN AHMADIYYA (PAKISTAN)

Vol. 4 | IHSAN 1347 — JUNE 1968 | No. 6

CONTENTS

1. Hazrat Khalifatul Masih in Switzerland ... 2
2. Rabwah Diary ... 3
3. Invitation for Prayers ... 4
4. Never Tell a Lie ... 7
5. How Tall was Jesus ... 8

Annual Subscription :

Pakistan and India Rs. 2.00

Other countries 7 Shillings or One Dollar

English section : Printed by Nusrat Art Press, Rabwah and published by Abdul Latif Khan for The Tahrik-i-Jadid Anjuman Ahmadiyya, Pakistan.

Hazrat Khalifatul Masih III in Switzerland

Digitized by Khilafat Library Rabwah

(*Continued from last Issue*)

The meeting being over, the guests were introduced to Hazrat Sahib, who with his soft sweet words and his infectious smile soon made them at home and had long conversations with some of them. Besides the Swiss, there were guests belonging to so many nationalities, as could not be counted on the fingers of two hands. Some added their own tributes, while meeting Hazrat Sahib; among them was Dr. Fadhil Al Jemali, who was formerly Prime-Minister and Foreign Minister of Irak. There were exstensive arrangements of refreshments made in our lecture-hall and the guests were requested to help themselves. This reception also provided an opportunity for ladies, who were present in a fairly large number, to meet the revered ladies of Hazrat Khalifatul Masih and Mirza Mubarak Ahmad. They were introduced to honoured guests by Mrs. Bajwa and one of these ladies, by God's grace, soon after joined the Movement.

The press representatives ware also present on the occasion and a report of this function as appeared in "Tages' Anzeiger" dated the 12th July is translated below:

High Muslim dignitary in Zurich.

Imam Hazrat Mirza Nasir Ahmad, Head of the Ahmadiyya Movement.

Monday morning a high dlgnitary of the Muslim world arrived at the Mahmud Mosque in Zurich coming from Frankfurt. In the course of a journey to the various European centres of Islam the Head of the worldwide Ahmadiyya Movement with seat in Pakistan, Imam Hazrat Mirza Nasir Ahmad, also paid a visit to our town. Next he will proceed to Holland, Hamburg, and Copenhagen where on the 21st of July the fifth mosque that has been built during the past 12 years in Western Europe, will be inaugurated.

The 58 year old leader of the Ahmdiyya Movement was elected Imam on the 8th November 1965. He has a comprehensive learning which he acquired at universities at home as well in the West, at Oxford. Imam Hazrat Mirza Nasir Ahmad is a winning personage who emanates the spirit of enlightened wisdom, goodness, and tolerance for which the direction of the Zurich seat strives successfully.

The mission station of Zurich was founded in 1948. Thanks to the compliance of our authorities it was possible in 1963 to realize the mosque at the Forchstrasse which has now become an important centre of Islamic life in the Central European zone. As could be learnt, up to 500 believers gather at the Forchstrasse, on Islamic feasts. They come to Zurich from a large surrounding area and many of them are from among our Turkish guest workres. Although as a rule they do not belong to the Ahmadiyya Movement, they find at this place the assistance that helps them considerably to adapt themselves to the unaccustomed, new surroundings. But also for many Europeans the contact with the unprejudiced, open spirit of the ancient Islamic tradition has become a genuine enrichment.

The Ahmdiyya Movement cultivates a particularly pure form of Isalmic thought. It was founded by Mirza Ghulam Ahmad who lived from 1835 to 1908 and is venerated by his followers as the Promised Mahdi. The Movement

Continued on page 6

RABWAH DIARY

Digitized by Khilafat Library Rabwah

Khutba

On Friday the 26th of April, Hazrat Khalifatul Masih reminded the Community that there are great blessings in Tasbih-o-Tahmid and that, therefore, they should not become slack in it. In reply to some one's question as to why the number had been fixed, Hazrat remarked that in the first place there was no harm in fixing the number—the Holy Prophet has said that we should say Subhan Allah and Alhamdo Lillah, 33 times each and Allaho Akbar 34 times, after the daily prayers and thus fixed the number of Tasbih—and in the second place what he had done was that he had fixed the minimum number of Tasbih-o-Tahmid and that the people were really expected to do it more than the number fixed—and therefore it was not fixing the number of Tasbih-o-Tahmid for he had not said that none should exceed that number.

In the end he advised the Community not to pay heed to those who wanted to lead them away from the path of virtue.

On the 10th of May, Hazrat Khalifatul Masih expressed his great pleasure (and thanks to God) on the fact that the Jamaat had, during the year that ended on the 30th, April collected three hundred thousand rupees more than the amount budgeted last year. He drew the attention of the farmers to their growing income and remarked that the increase during the last two, three years was very remarkable and therefore they should lose no opportunity of expressing their thanks to God for this gracious act of His. He cited some verses of the Holy Quran (Chapter 2 Verses 255 and another Verse of Sura Taghabun) and dealt with the subject of making monetary as well as all other types of sacrifices.

Majlis-i-Irshad

The monthly meeting of the Majlis-i-Irshad was held on the 27th of April under the gracious chairmanship of Hazrat Khalifatul Masih III. Qazi Mohammad Aslam, Principal, T. I. College, Rabwah spoke on a relevation given to the Promised Messiah, peace be on him, to the effect "Freemasons will not be given the power to dominate, that they may destroy him". Qazi Sahib traced the history of the Free masons and explained at some length how this secret sect had been endeavouring to do damage to the Muslim Nations and also, how it was and—is—hoping to harm the forces of Islam. But the revelation, Qazi Sahib said, was quite clear on the subject, that they will fail in the end and Islam and its forces will eventually triumph.

The second speaker was Mir Mahmud Ahmad Nasir, Professor, Jamia Ahmadiyya, who addressed the audience on the changes in the Bible. His thesis was very well documented with copious quotations from various accepted authorities in the Christendom. He remarked that the process of change in the Bible was not a new phenomenon. It was as old as the Bible itself. He referred to some very important changes and gave concrete examples of the fact that these changes greatly affected the creed of Christianity.

Mian Abdul Haq Rama was the third and last speaker who spoke on the rights of neighbours. His speech

Continued on Page 6

Mr. B. A. Rafiq, the Imam of the London Mosque has forwarded to us the following correspondence which he had with the Lord Archbishop of Canterbury and the Roman Catholic Archbishop, in connection with the invitation for Prayer which was originally issued by the Promised Messiah, peace be on him, and repeated by Hazrat Khalifatul Masih III while he visited Europe last year. Editor

Invitation for Prayers

Digitized by Khilafat Library Rabwah

63, Melrose Road,
London, S. W. 18.
Tel : 01-874 6298.
6th May, 1968

Dear Sir,

Today religion is fighting a rear-guard action. It is being assailed from every direction and appears sore pressed.

The central and most vital value in religion is faith in a Supreme Creator. Even this citadel of faith is now under assault. One hears pronouncements like : God is dead ; or, God is only the centre of our being ; or, we should drop the very word God from our vocabulary.

The truth nevertheless is and this is fundamental to all faiths that God is as Supreme today as He was before He created the world and man. All His attributes continue in operation all the time. For instance He hears prayer and communicates with His righteous servants as He was wont to do in ages past. It is open to any of us to establish, maintain and strengthen communion with our Maker by following the guidance revealed by Him.

We have the fullest assurance today, for instance, that God hears and answers the prayer of His righteous servants.

The only method of restoring faith in the Existence and Majesty of the Supreme Creator is the witnessing of His living Signs. This can, for instance, be done through prayer and manifestation of God's attribute of the Acceptor of prayer.

The Founder of the Ahmadiyya Movement, Ahmad of Qadian (1835-1908) called the followers of all faiths to establish the truth of their respective faiths through a sign of the acceptance of prayer, but not one of them was willing to respond to his call in the capacity of a representative of his faith.

His third successor, the present head of the Ahmadiyya Movement, has renewed this call and in compliance with his directions I, as Imam of the London Mosque, did myself the honour of addressing the following communications to Their Graces the Archbishop of Canterbury and the Roman Catholic Archbishop, Westminister. The communication is self explanatory :—

"I have to give Your Grace the glad tidings that he for whom the Christians and the Muslims have been waiting, has appeared and has illumined the world with his light and filled it with his glory.

Nation has risen against nation and famines, wars, earthquakes, pestilences, and iniquity abound, and the sun and the moon have been darkened and the stars have fallen from heaven and the powers of heaven have been shaken and the sign of the Son of Man has appeared in heaven. So, as the lightning cometh out of the East, and shineth even unto the West, the coming of the Son of Man has been.

He appeared in India, which is in the East, and which has from ancient days been the

Digitized by Khilafat Library Rabwah

seat of knowledge and learning, and very soon his teachings were propagated in the farthest corners of the earth, so that his followers are to be found in all the continents of Asia, Africa, Europe and America.

The Prophet Ahmad of Qadian (1835-1908), appeared in India, in the power and spirit of Chirist as John the Baptist came in the power and spirit of Elias and everything that was written in the Scriptures with regards to his coming has been fulfilled, even the gathering of the Jews in Palestine.

To convince Your Grace of the truth and righteousness of Ahmad of Qadian, I, one of the least and humblest of his followers and servants venture to propose a decisive test for Your Grace's most serious consideration and acceptance. Jesus Christ has said, "A good tree bringeth not forth corrupt fruit; neither does a corrupt tree bring forth good fruit. For every tree is known by its fruits." Again he has said "Verily, I say unto you, if you have faith as a grain of mustard seed, ye shall say unto the mountain, remove hence to yonder place; and it shall remove, and nothing shall be impossible to you." Again he has said, "And all things Whatsoever ye shall ask in prayer, believing, ye shall receive." A living faith, Your Grace, must exhibit the sign of life, and we the followers of Hazrat Ahmad realise within ourselves that Islam, our faith is a living faith. We firmly believe that should Your Grace, as the spiritual head of the Church of England, be prepared to put to the test the truth of Islam and Church Christianity, God will surely cause the good tree to bring forth good fruit and He shall not give His beloved son a serpent for a fish or a stone for bread, but shall open for him and shall accept his prayers.

We have time after time invited Christian divines to have recourse to this test, but none has so far ventured to come forward. I approach Your Grace, therefore, and through Your Grace every other Christian divine in the world, with the request that we may all pray for the achievement of a certain difficult object in order to demonstrate the truth of our respective faiths. For instance, let us take a certain number of sick persons whose life is clinically despaired of and then divide them among ourselves by lot, and let the Christian Church pray for the recovery of those alloted to it and we shall pray for the recovery of those alloted to us and let the world witness the Sign of God's grace and mercy being vouch-safed in answer to the humble supplications of those of His servants who adhere firmly to the truth. In accordance with the test laid down by Jesus Christ, the prayers of His believing righteous servants will find gracious acceptance with God and the majority of those alloted to them will recover, while the maladies of the majority of those alloted to the other party will follow their normal course in accordance with medical opinion.

In conclusion, I entreat Your Grace to ponder over this humble offer in all sincerity as I have conveyed to Your Grace these tidings of the kingdom of Heaven out of the fullness of my love, for in the presence of God we are all equal".

I have received the following acknowledgements on behalf of Their Graces : —

1. Lambeth Palace. S.E.I.
22nd April, 1968

My dear Sir,

I am desired by the Lord Archbishop of Canterbury to acknowledge your letter of 15th April to His Grace, the contents of which interested him very much.

Yours sincerely,
Sd/-
The Rev. John Andrew
Chaplain to the Archbishop

2. Archbishop's House Westminister, London, S.W.I.

23rd April, 1968

Dear Sir,

Cardinal Heenan has asked me to acknowledge your letter of 11th April.

Yours sincerely,
Sd/-
(Monsignor David Norris),
Private Secretary.

The invitation contained in my letters addressed to Their Graces will continue open to Their Graces as well as to all such believers among the followers of non-Islamic faiths who may occupy a representative position in their respective disciplines.

I trust you will kindly extend to me the courtesy of publishing the above in your valued paper.

Thanking you,

I am etc.,
(B. A. Rafiq)
Imam
of the London Mosque

Continued from page 2

has become prominent, among other things by its authorized translation of the Quran which for the first time was done by Muslim scholars. It is specially suited to create a better understanding in the Western World of the Muslim spiritual realm which may by no means be identified with the spirit of Cairo.

Imam Hazrat Mirza Nasir Ahmad stressed at an informal reception given at the Mosque for a few friends and follwowers that Islam in its original form is a profession of peace and allows its followers to take up arms only to defend their national and religious freedom. It was particularly interesting to hear the statement that the term "Holy War" does not exist in the Arabic language. The Arabic word is "Djehad" which means "extreme effort", when one strives "by praying and planning" for an end that can be of a spiritual or material nature: "When you have remained here an hour and listened to my words, you have done nothing but Djehed. Let us hope that of the good of our world, such forces for conciliation will be heard, whereever it may be.

(To be continued)

Digitized by Khilafat Library Rabwah

Continued from page 3

(and these speeches are actually written theses that are read out) carried a large number of Hadith of the Holy Prophet dealing with the rights of the neighbours.

Hazrat Khalifatul Masih in his closing remarks drew the attention of the audience to their responsibilities especially with refrerence to the prophecy of the Promised Messiah on which Qazi Mohammad Aslam had spoken. The meeting was brought to a close with a silent prayer.

It is hoped that if such meetings are held in all the centres of the Missions in foreign lands, the members of the Mission will certainly benefit a great deal; it will also provide them the golden opportunities of making research into various aspects of religious matters.

NEVER TELL A LIE

Says Alhaj Maulvi Kaleem

This article was originally published in "The Echo" (Ghana) of May 10, 1968 in the column "The Echo pastor speaks"

Digitized by Khilafat Library Rabwah

When a man fails in his duty towards his God, country, or self, and finds that there is no proof of this failure, he generally takes shelter under so many excuses.

But when he discovers that mere denying the offence would not do and that it would be futile to fabricate excuses, he pleads his sheer helplessness in the matter.

History relates that a man, one day, went to the Holy Prophet and asked him to pray that he might get rid of a number of sins to which he was addicted, imploring the Prophet to tell him the way to salvation.

The Holy Prophet said to him that he would pray, but that he (the man) too should, on his part, make an effort to shake off his sins. The Prophet asked him, for instance, to give up one out of his five defects and hoped that God would also enable him to leave the other sins.

The man inquired as to which of his sins he should give up, and the Prophet replied, saying, that he should give up lying.

The man made a promise to act on the Prophet's advice and went away.

After some time, when the man was tempted to commit a sin, he said to himself; "If the Holy Prophet or a friend of mine questioned me about it, what would I say to him? and the thought made him desist from the commission of that sin.

A little while after, another temptation offered itself, and the same thought prevented him from succumbing to it.

In this way, he avoided all the four sins and did not commit them on the first day. He persevered in his efforts and, as days went by, his power of resisting the sins became stronger and stronger.

And so, as time went on, this man gave up lying and was thus enabled to avoid the other sins.

A man who realises his duty and is earnest in his efforts need never tell a lie, so that he may never need an excuse.

Excuses are coined by those who wish to indulge in a life of sin.

God helps those who are good for His sake and not those who only try to earn a good name.

Try always to be really good, to be good in the eyes of God.

If that is not one's aim, one may be known as a good man among the people, but such a one's evils will multiply from day to day.

INTERESTED
IN
Comparative Religions ?
Read :
THE REVIEW OF RELIGIONS
Address :
THE REVIEW OF RELIGIONS
P. O. Rabwah, W. Pak.
Annual Subscription :
Pakistan, India & Ceylon Rs. 10/-
U.D. £ 1 ; U.S.A. $ 3.

How tall was Jesus?

The Statues and pictures of Jesus Christ, peace be on him, have been carved and made in one and the same style for such a long time that the generality of the people cannot think of Jesus being of a different stature and features. The man on the street, without knowing as to when and by whom this style of the statue was started, seems to be certain that Jesus actually gave sittings to some sculptor. But the times are changing. Research into almost every aspect of Christianity, be it of the text of the Bible, Divinity or Stature and features of Jesus, or something else, has carried the world much farther than where it has been for centuries.

An Italian scholar Msgr. GIULIO RICCI who, in the words of the Newsweek (U.S.A.) of April 29, 68, is a respected archivist at the Vatican, is of the opinion that the "Pious pictures" of Jesus as a tall man are not accurate. According to him Jesus was a shade under 5 feet 4 inches and he weighed only about 155 pounds.

RICCI has been labouring to thrash this point for no less than eighteen years, All this time—and pretty long it is—he has been carefully and minutely studying the Holy Shroud of Turin. a linen winding sheet discovered by crusaders in the fourteenth century and venerated ever since as Christ's burial cloth. Although there are some people who have expressed a dissenting view, the Vatican's weekly L'Osservatore Dalla Domenica is greatly impressed with Ricci's work—the book written by him on this subject was published last month (May).

It is interesting to note how Ricci has arrived at his conclusion. The Newsweek gives the details as follows:-

> "Together with Dr. Nicolo Miani, a professor of anatomy, Ricci spent months wrapping corpses in winding sheets to check his calculations.
> Linking his scientific research with historical study, he has added details to the account of Jesus's whipping, walk to Calvary and Crucifixion. For example, Ricci believes that Jesus was beaten while bent over a low pillar by two soldiers using three-pronged whips tipped with lamb's, or dog's, bones which left gaping wounds in his flesh. In all, the marks from the shroud indicate Jesus was scourged at least 98 times and possibly 120 times"

Ricci is also of the opinion that "If his (Jesus's) feet hadn't been nailed, he would have died in ten minutes".

Digitized by Khilafat Library Rabwah

Those who take part in Tahrik-i-Jadid will be granted Allah's Nearness.

".....I believe that the Tahrik-i-Jadid's task is of the same sort. Allah intends to raise a permanent memoir for the devoted members of the Community and to bless their souls with an everlasting reward after their demise. For, through this Chandah is going to be laid a PERMANENT FOUNDATION for the spread of Islam.

Thus, Tahrik-i-Jadid contains such blessings and such bounties in it which make quite clear that those who take part in this blessed Tahrik will be granted ALLAH'S NEARNESS."

(Al-Muslehul Mau'ud)